

The Gospel of John (Part II)

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- I. Welcome
- II. Introduction – pass roster around
- III. Open in Prayer
- IV. Cultural Moment- Atheist Sunday School/Time article
- V. Lesson

John 13:1-17

1) This verse begins what is commonly regarded as the “Farewell Discourse” in John’s Gospel. Chapters 13-17 serve as Jesus’ final words to his own disciples before he goes to the cross. Whereas so far in John most of Jesus’ ministry has been public, he now spends these last hours with his beloved disciples preparing them for the coming crucifixion and revealing himself as true Messiah and God.

A. Jesus’ ‘Hour’ Has Come – Jn 12:23-27/cf. 13:1; see also 2:4; 7:30; 8:20

B. He loved his own to the end – telos/temporally and to the uttermost (see Jn 13:34-35) – Jesus loved his disciples all the way to the cross and also loved them with the love that greater than any other love, namely dying in the place of sinners.

C. Jesus aligns himself with the Father: He is the Messiah and the Lord of all things. John emphasizes once again the unity not only of essence, but only in the will between the Father and the Son. In addition, he continues to show that Jesus is the Christ because he is from God, sent by God, not merely associated with God or like him in some way.

D. Scriptural References:

a. **John 16:28-29** ²⁸ I came from the Father and have come into the world, and now I am leaving the world and going to the Father." ²⁹ His disciples said, "Ah, now you are speaking plainly and not using figurative speech!

b. See also Jn 10:22-40

2) Enter Satan

A. Whose ‘heart’? The ESV translation is greatly interpretive thus rendering Judas in the Greek as a genitive. However, evidence for Judas to be translated as a nominative is also substantial. If so, then the text would communicate that Satan put the desire into his own heart to use Judas. Either

way, both beings are responsible for the betrayal of Jesus, which in itself, is a necessarily satanic and evil act.

B. Scriptural References:

a. **Luke 22:3** ³ Then Satan entered into Judas called Iscariot, who was of the number of the twelve.

b. **John 13:27** ²⁷ Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."

3-5) The Humility of the Messiah

A. Jesus has been given ‘all things’.

B. Jesus is from God.

C. The unity of the will of the Father and the Son

D. John discloses this internal awareness of Christ in order to emphasize his servanthood. After describing one’s total power and deity, you might expect for him to immediately thwart Satan since he has known all along that who would betray him. But now that his hour has come, instead of rising in cosmic victory, the Savior Servant kneels, and washes his disciples’ feet.

E. Scriptural References:

a. **Matthew 11:27** ²⁷ All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

b. **John 3:35** ³⁵ The Father loves the Son and has given all things into his hand. ³⁶ Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

6-7) Here is where Jesus shows that the washing of the disciples’ feet may take on more meaning than merely an act of humility.

A. Not understanding – This act of servanthood is meant to foreshadow and point towards the ultimate act of humility for the Word made flesh on the cross of crucifixion.

B. You will ‘afterwards’ – Not after the footwashing, but rather after the Son of Man has been put to death, buried, resurrected, and glorified.

C. Scriptural References:

a. **John 13:12** ¹² When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?"

b. **John 2:22** ²² When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

8-9) Being washed clean by Jesus

A. Peter’s refusal

B. No part ‘with’ me – This terminology often refers to concepts of inheritance and eschatological blessings. Basically, “having a part with

Jesus” entails the blessings which are included in salvation and what Christ purchased on the cross: i.e. the resurrection, final salvation, partaking in divine nature, the depositing of the Holy Spirit, and heaven (Eph 1:3).

C. Peter’s excitement – there is no contextual support for making more of this text than simply showing Peter’s enthusiasm.

D. Scriptural References:

a. Matthew 16:21-23 ²¹ From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. ²² And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you." ²³ But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man." (See also **Jn 12:20-26**)

10) Jesus’ Reply/Rebuke

A. The total cleansing effects of Christ’s atonement

B. Completely clean but still dirty?

C. How is one made clean? *Sacrament or Word* – Looking at Jn 15:3, we see that it is impossible to turn this symbolic footwashing into a rite where grace is applied. Ultimately, one is made clean when he has been transformed by the Word made flesh, namely by means of hearing the word of the gospel which is from where faith comes (Jn 17:17; Rom 10:17).

D. Once for all vs. moment by moment

E. Scriptural References:

a. John 15:3 ³ Already you are clean because of the word that I have spoken to you.

b. 1 John 1:7-10 ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. ⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

11) The Betrayer

A. “knew” – fully aware of the impending situation.

B. Scriptural References:

a. John 6:64 ⁶⁴ But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

b. John 6:70 ⁷⁰ Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil." ⁷¹ He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

12-13) Jesus, Teacher and Lord

A. Question: Do you understand? (see Matt 13:10ff and Jn 12:36ff)

B. Teacher and Lord – Jesus accepts these titles.

C. Scriptural References:

a. Matthew 23:8-12 ⁸ But you are not to be called rabbi, for you have one teacher, and you are all brothers. ⁹ And call no man your father on earth, for you have one Father, who is in heaven. ¹⁰ Neither be called instructors, for you have one instructor, the Christ. ¹¹ The greatest among you shall be your servant. ¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

14) Jesus' Explanation

A. Humbling the disciples

B. Literal or symbolic? (see Jn 13:34-35)

C. Scriptural References:

a. Luke 22:27 ²⁷ For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

b. Matthew 20:26-28 ²⁶ It shall not be so among you. But whoever would be great among you must be your servant, ²⁷ and whoever would be first among you must be your slave, ²⁸ even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

c. Mark 10:42-45 ⁴² And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. ⁴³ But it shall not be so among you. But whoever would be great among you must be your servant, ⁴⁴ and whoever would be first among you must be slave of all. ⁴⁵ For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

d. 1 Timothy 5:10 ¹⁰ and having a reputation for good works: if she has brought up children, has shown hospitality, *has washed the feet of the saints*, has cared for the afflicted, and has devoted herself to every good work.

e. Philippians 2:1-11

15) Continued Explanation

A. Jesus, the Exemplar

B. Should we institutionalize footwashing from these passages?

Why and why not?

C. Scriptural References:

a. Philippians 2:4-5 ⁴ Let each of you look not only to his own interests, but also to the interests of others. ⁵ Have this mind among yourselves, which is yours in Christ Jesus,

b. 1 Peter 2:21 ²¹ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.

16) Scriptural References:

a. Luke 6:40 ⁴⁰ A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

b. John 15:20 ²⁰ Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.

c. Matthew 10:24-25 ²⁴ "A disciple is not above his teacher, nor a servant above his master. ²⁵ It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household. (*read the context of this passage*)

17) Blessed are those who know and do

A. "know" – refers back to vv 14-15

B. Blessed and condemned contrast

C. Scriptural References:

a. James 1:25 ²⁵ But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

b. Matthew 7:24 ²⁴ "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock.

c. James 1:22-25 ²² But be doers of the word, and not hearers only, deceiving yourselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. ²⁴ For he looks at himself and goes away and at once forgets what he was like. ²⁵ But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

d. Philippians 4:9 ⁹ What you have learned and received and heard and seen in me- practice these things, and the God of peace will be with you.

e. 1 John 5:2-3 ² By this we know that we love the children of God, when we love God and obey his commandments. ³ For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

Michael Card – "The Basin and the Towel" from *Poema and Scribbling in the Sand*

In an upstairs room, a parable
is just about to come alive.
And while they bicker about who's best,
with a painful glance, He'll silently rise.

Their Savior Servant must show them how
through the will of the water
and the tenderness of the towel.

And the call is to community,
The impoverished power that sets the soul free.
In humility, to take the vow,
that day after day we must take up the basin and the towel.

In any ordinary place,
on any ordinary day,

the parable can live again
when one will kneel and one will yield.

Our Saviour Servant must show us how
through the will of the water
and the tenderness of the towel.

And the space between ourselves sometimes
is more than the distance between the stars.
By the fragile bridge of the Servant's bow
we take up the basin and the towel.

Applications:

- 1) In order to have your sins removed, you must have them washed away by Jesus Christ (1 Jn 1:7).**
- 2) We must not show partiality as doers of the word (James 1-2).**
- 3) We must let Christ serve us.**
- 4) Christians must take on the form of a servant.**
- 5) Christians must be characterized by their humility.**
- 6) We must recognize Christ as both our Teacher and Lord.**
- 7) Christians must continually repent of sins which are still only wiped away by the cleansing work of the Savior.**